

THE CHRISTIAN CENTURY

FOR THE MEN AT THE FRONT

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A. B. BURLINSON, Postmaster-General.

Vol. XXXIV

November 8, 1917

Number 45

Feeding Democracy's Builders

By Edgar F. Daugherty

NOV 9 1917

CHICAGO

What the War is Doing to Religion

IN these great, serious days when all human interests are being re-organized and re-valued, there is nothing more certain than that our religion is also undergoing profound change. What these changes are is but dimly perceived by the wisest of us, but it is important and profitable to try to make our perceptions still more clear. In its first issue in December, The Christian Century will begin a series of editorials dealing with the effects good and ill which the war is producing in religious thought, experience and organization.

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THE CHRISTIAN CENTURY

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IN THE INTEREST OF THE KINGDOM OF GOD

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Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society

regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclasiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century desires nothing so much as to be the worthy or-

gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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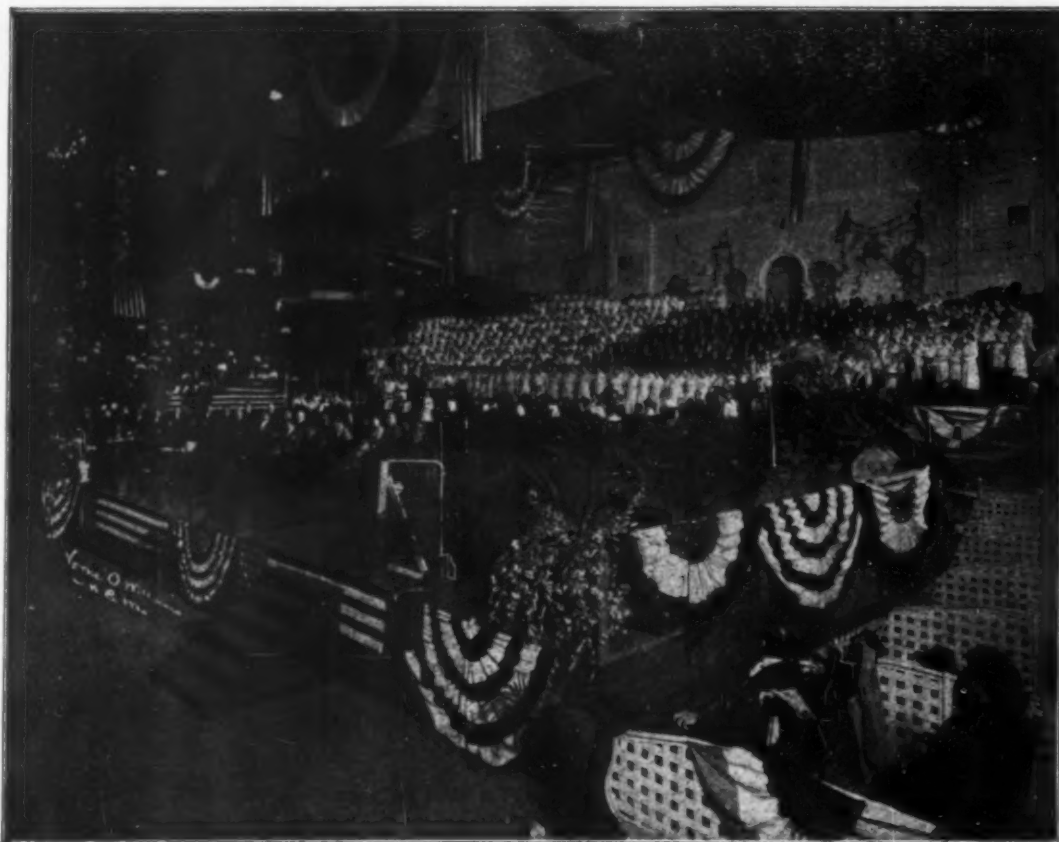
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DISCIPLES PUBLICATION SOCIETY, 700 EAST FORTIETH STREET, CHICAGO, ILLINOIS



Great Community Chorus and Orchestra in Convention Hall, October 26th, 1917

Unity and Harmony, Beauty and Power

The splendid results realized by the Community Chorus in the Kansas City Convention were no more certainly dependent upon the perfect unity and co-operation of all persons and all parts than is the attainment of worthy ends in the Church of Christ. "That they may all be one" is still the fundamental prayer. "Perfected into one" is still the way to real success in religion.

Right here lies the greatest achievement and the finest product of the Men and Millions Movement. These appear strikingly in five different forms.

First, the perfect co-operation of seven national societies and twenty-seven colleges through three years of extraordinary stress and strain is more than marvelous; it is of God. The blessing of it is beyond computation and can never be lost. With one accord these diverse agencies now say, "Whatever we undertake in a large way hereafter, we must do together."

Second, the uniting of young and old, those who have abounding life and those who have accumulated means, in the supreme common task of evangelizing the world, is a consummation that is glorious in its possibilities and even in its present realization.

Third, the uniting of the whole membership of each local church, through the Every Member Canvass, in the whole task of the church, local and general, has already proved magical in its results, spiritual no less than financial. No longer is it a travesty to speak of the church as the body of Christ and each individual a member of it, sympathetic with all the rest and responsive to the Supreme Will.

Fourth, it has run across the natural lines of cleavage that develop in a body of human beings and fused all into one, in loyalty to the Head of the Church and in earnest consecration to the saving of the world for which He died.

Fifth, it has brought to the attention and the earnest consideration of the various denominations the sublime plea for the union of all of God's people upon the New Testament basis. Our demonstration of unity among ourselves has proved wonderfully convincing to many who had ignored our logic.

Wonderful as all these results are now, their full consummation will appear only on the completion of the Movement.

MEN AND MILLIONS MOVEMENT, 222 W. Fourth St. CINCINNATI, OHIO

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT S. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV

NOVEMBER 8, 1917

Number 45

Steadfastness of Soul

SOCIETY NEEDS PILLARS OF FAITH.

One of the most thrilling books of the Bible is the book of Hebrews. More significant than any crisis that confronts our own national life was the crisis that confronted the Jews. With their city destroyed and their temple torn to the ground, the practice of religion was by very necessity changed. The old institution of bloody sacrifice was done away by a Roman army and with it went conceptions of religion and attitudes in religion that were corollaries of this practice.

There can be no doubt that many Jews lost their faith in those days and went over to heathenism. They had no heart in this heathenism, but conformed for the sake of getting on in the world. These venal souls enjoyed for a season the fruits of their apostasy, but they never had self-respect nor the respect of the Romans with whom they sought to curry favor.

The men that stood fast in the faith in those days and found the newer and more spiritual attitudes of religion were the men of greatest significance to the world's life. It may have been that the destruction of Jerusalem had much to do with the triumph of Christianity. It was easier in exile to practice a spiritual religion like that of Jesus and Paul. This religion had more to say to a man who had suffered the loss of all things.

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It is some such thing that is happening to the world at this time. An ancient civilization is burning up right before our eyes. We seem to be losing many of the sanctities of the past. The barbarisms which Germans have put into this war seem to carry us all the way back to primitive man. The low cunning, the contempt for human life, the ruthless spirit of destruction are all phenomena which make us wonder if the world after one little experiment in civilization has started back to the brutish elements of the life of savages. With our souls torn by the events of each day, we need some "pillars of faith" in every community who will testify for God and the higher life.

We need to know that Christianity is tied up with no particular political order. Rome perished, but the church lived. Charlemagne came on in all his glory, but the church outlived him. Kingdoms and empires have come and gone, but through two thousand years of history the church has stood. Our Lord said he would found His church upon the rock. This is no guarantee of miraculous intervention, but an assertion of faith in the essential soundness of the Christian view of life. Anti-Christ is abroad in our world today, but he will make more converts to Christianity than all the forces of the ministry have made in recent years. He is showing us the world's awful alternative.

We must pin our faith steadfastly to certain great fundamentals. No other attitude toward God is satisfying today except the attitude of Jesus. The man with

the hypothesis of No-God has but few followers. Not many of us could venture to live on if the suffering and sacrifice of our world came by accident and were dedicated to no great purpose. In our minds we see God fighting His enemies and overruling the wrath of man for His constructive purposes.

We must now believe steadfastly that only the life of love can ever enable man to come to his best upon earth. Hatred is suicidal. Hatred as a universal attitude would surely lead to a midnight time when a lone Superman would be astride an earth full of corpses, and waiting his own death. Love alone can usher in a world in which every distant part of the earth shall blossom as the rose and all the children of men, in effective co-operation, shall live each for all and all for each. The reign of hate teaches us the desirability of the reign of love.

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Days like these make us long for the Kingdom. It is not enough to have churches. We must have the Kingdom. Never until Christianity ceases to be an esoteric cult practiced by the few and becomes a universal faith permeating all of society, may we hope to achieve the best things for the race. The events of this hour make men pray more ardently for the coming Kingdom of God, the reign of love and peace and righteousness in the souls of all men everywhere.

The man of faith conceives in this hour a new hatred of sin. In past years our moral discriminations were blurred. There was neither black nor white, but only a dirty gray. We apologized for sin and explained it by heredity and environment. We detracted from righteousness and wondered if it was real. We grew tolerant and easy-going. The world is now beginning again to appreciate the horror and destruction of sin. True saints will be held in new esteem.

And how much we need the hope of immortality! We need it to wipe away the tears of those who mourn for loved ones. We need it as the guarantee that the fruits of our labors shall not be lost. We all feel that we need more time in which the work of grace begun in us by Jesus Christ may be brought to a perfect conclusion. Some in despair may seek the deadly bit of shrapnel on the battlefield as the end of all things, but far more of the young men who pass out before their time will demand in their faith more life and more opportunity.

Paul lived amid the crash of worlds and surrounded by the competition of rival philosophies and religions. He told his followers to make ready for fighting by learning to stand. That is the hardest thing a brave man ever does, our psychologists tell us. We dispel fear by action. Some of us must pass through weary days marking time, and we must stand fast. Let us not fail here, for this is the deepest test.

EDITORIAL

MEN AND MILLIONS ON LAST LAP

THE Men and Millions Movement has had to make its pull against heavy odds. It was but a few months after the movement began the active solicitation of funds that the war broke out in Europe and the program of many individuals was changed to a cautious hoarding of resources. It is gratifying, therefore, that so much has been accomplished in the way of securing the six millions which are needed to finish the task.

The time set for the completion of the work is the first of next June. We shall know at the convention in Ft. Worth whether the movement succeeded or failed on its financial side. No good Disciple could wish the movement to fail. The task this winter does not rest exclusively with any team but with the whole brotherhood.

The war has increased our missionary obligations instead of decreasing them. The German mission work all over the world has perished and much that might have been done by that people will have to be done by us. The rate of exchange is unfavorable to missionaries and the expense of supplies on the field is greatly increased, so that missionary salaries will have to be supplemented in order to enable the workers to stay on the field. There is reason for expanding our work in every direction and we cannot do this without securing proper equipment for mission work; this will be supplied by the Men and Millions Movement.

The success or failure of the movement will influence powerfully our standing in the Christian world. We no longer live in a corner, for the eyes of the world are upon us because of our bold adventure. If we fail, our stock will go down accordingly; but if we succeed, the forces that are to redeem the world will take us more seriously into account from this day forward.

In a sense, we are pledged to God to succeed. We have lived mostly in the central west, the richest section of our world. God has challenged us by His goodness to us as a people.

A RELIGIOUS NOTE IN THE SECULAR PRESS

IF the war has called forth brutal and crass expressions from some of the smaller fry of the secular editors, there is many a man at work on a great daily paper today who is doing his bit for Jesus Christ. Of course, a great metropolitan paper could never afford to sound pious, but there are other and more effective ways of moving religious emotions and of feeding religious aspiration.

The *Boston Herald* has called our attention to an interesting custom among the British soldiers on the western front: An officer tells a man who is usefully busy to "Carry on!" As is well known, it is the duty of every man to salute his superior officers, but this often interferes seriously with work when officers are constantly passing to and fro. So the officers now say, "Carry on," and the soldiers keep at their tasks.

For many of us in private life, this is just the phrase needed. A good many people are meeting these days to foster their worries over the future ills into which we shall fall by reason of the war. The word for these is "Carry on." There is no use to stop useful work for the sake of worry. The only way out of our trouble is

forward. Wise precautions we shall all take, but foolish fear we should ever avoid.

Nor must we be weighed down by grief. The boys are now in the trenches and we all know what that means. These brave fellows will meet danger as good Americans have always met it. Many of them will go forward in the fear of God and with a good hope of the future. If they make the supreme sacrifice, the word for sorrowing relatives will be "Carry on." The men who go untimely to their fate would not wish this fact to decrease our own effectiveness in whatever sphere of life we are placed.

The word for these times is that every man do his accustomed and rightful work with the maximum of efficiency and the maximum of output. Those of us whose work it is to build up the souls of men must feel the challenge to renewed activity.

CLERICAL EXEMPTION

THE matter of clerical exemption in war time is stirring deep thoughts in ministers today. This exemption comes down to us from other days when there was an artificial sanctity attaching to the priestly calling other than inheres in character and service. Today exemption is practiced in England and America as a social inheritance.

At the same time many ministers have been feeling that they want in every sense to be real men. Long ago the clerical garb was abolished by most of the evangelical denominations for week days, and the minister seeks on the golf ground and in the club to be a clean fellow and a good fellow. When the war broke out, some ministers followed their good friends into the army and are bearing arms for the period of the war. What the priests of France did by government order, many men in England and America have done of their own accord.

The only justification for a minister remaining at home is that his occupation is of outstanding social importance. We have not drafted the munitions workers for service in the trenches. The railroad men have been more sheltered than others. Is the ministry an occupation essential to the nation in war time?

The answer to such a question depends upon our conception of the ministry. If the occupation of the minister be to argue over baptism or to discuss foreordination or to defend the episcopacy, these men would better be in the trenches. There is real business to be done in the trenches.

On the other hand, if the ministers are alive and are serving in a real sense the inner life of their people, they may actually accomplish more in the pulpit than with a gun in hand. It would be a shame for a hundred thousand ministers who stay at home protected by their professions to lead less sacrificial lives than their brothers in the trenches. The call of the hour is for ministers who can sacrifice and suffer with their people.

GROWING HARD IN WAR TIME

THE business of the soldier is no kid glove enterprise. He learns to live with dirt and blood and every sort of unpleasant thing. It is necessary for him to learn killing as a business. Those of us who read of the war every day learn to judge strategy

and to think of regiments of men as pawns upon a great chess board.

While the habits of war are capable of producing the most sublime unselfishness and the most significant loyalty to a cause, they can also be the means of making us hard and unfeeling. This is one of the results of the war which we must seek by every means to avoid.

Against the man who would lump our enemies off as a race of barbarians, we must offer effective opposition. It is unfortunately the policy of the present government of Germany to be brutal, but this is not the attitude of every German.

We shall be saved from growing hard in war time by philanthropy and by religion. The great human enterprise of the hour, the work of the Red Cross, the work of the Y. M. C. A., and our other sorts of legitimate war charity are means of helping others, but they are also a means of saving our own souls. Through these agencies, we express our fundamental Christian viewpoint of the infinite value of every single human life.

If we allow the situation to drive us to a hard and bitter spirit, then the enemy has conquered us, no matter what happens to our armies. We have become Prussianized and have the same attitude as the military leaders of Germany do at this hour. Since few of us want to be Prussianized, but would rather be more completely Christianized, we must pursue with unusual diligence the spiritual phases of our religion. Antidotes for the daily paper, with its terrible stories, are the Bible, the devotional book and the time of quiet meditation over the things of the spirit.

INFLUENCING OPINION FOR RELIGION

MANY preachers think that religious opinion is moulded almost entirely by preaching, books and the religious press. It is probable that novels, secular newspapers, and socialist orations are factors in the formation of religious opinion which have not been sufficiently considered.

Many secular papers today have departments in which the reader has a chance to come back at the editor. It is a matter of astonishment to discerning observers that the Christian people of a community do not more often take advantage of the "Vox Populi" department as an opportunity to correct unchristian things in the newspapers. The German emperor has brought down upon the Christian religion many slurs and jokes by his assumed partnership with God in breaking down the laws of civilization. These jokes should not go unchallenged.

Recently a great metropolitan daily sneered at the idea of protecting the morality of soldiers in military camps. This opinion was not only old-fashioned, but it was also vicious and hurtful. Yet a careful study of that paper for some days afterward showed no unfavorable reaction from three hundred thousand Christian readers against such a perversion of the truth.

The exploitation of bad books and indecent shows, apologies for the liquor traffic, the joke-making in connection with divorce cases, the sneers of the funny man at preachers and religion—all these are powerful factors in the building up of a public sentiment which is hostile to religion.

The time will come when every great denomination will have a publicity bureau which will study the religious significance of everything that is printed and will sys-

tematically undertake to correct wrong opinion at its source. Meanwhile, it is none the less the duty of every follower of Jesus Christ to witness for him in the ways which are now open.

THE MAKING OF AN INFIDEL

THERE are fewer honest-to-goodness infidels in the world than one would suppose. The creed of cynicism and despair has so little to offer that it has not made much headway in our world. Half of our population are not in active affiliation with the churches, but many of these people have a vigorous, even if unorthodox, religious faith.

What makes an infidel? It has been supposed that he is the product of too liberal preaching or of liberal books. It will be interesting for you to inquire of the next infidel you meet just how he came to his present dreary spiritual condition. You will hunt a long time before you find one who is not a product of straight-laced and unreasoning orthodoxy.

Robert G. Ingersoll was the son of a Presbyterian clergyman, and his views are clearly a reaction against the theology which his father taught. Tom Paine was brought up in a strict Quaker family which hedged life in with many restrictions. Bradlaugh of England was baptized in the state church and taught its doctrines. These men were confronted with impossible demands on faith and as a result of their rejection of the creeds they rejected everything. As the old proverb has it, "They threw the baby out with the bath-water."

The obscurantist preacher rejoices to announce his faith in impossible things. Like the medievalist, he declares, "I believe these things because they are impossible." Most of us hold that the function of faith is not to supersede reason, but to supplement it. When a religion presumes to make irrational demands upon us we must follow the light of truth.

In churches which have liberal preaching there is vigorous discussion of religion, but no rejection of it. Men who have been alienated by half-baked sermons and by emotional spoutings of doctrinal material are won back again to the beautiful religion of Jesus Christ which has room in it for both reason and faith. When the story of religion is finally written, it will be shown that infidelity died from wounds inflicted by the so-called "modernist."

USE THE PEOPLE'S LANGUAGE

THE vaudeville head-liner makes no better fun than when he describes the questions of an unsophisticated young lady at a baseball game. The language spoken on the baseball field has become highly technical. Only the initiated can understand what the enthusiastic fans are talking about.

Quite another thing is the language of doctors, for instance. Instead of concealing their thoughts in slang, they hide them in a form of Hellenized English which only the initiated can understand. When the doctor doesn't want you to know what is the matter with you, he tells you the strict truth in highly professional language. This learned discourse usually awes you into silence.

It is not commonly recognized by religious people that they, too, have developed a vocabulary peculiar to their interests. The child who has grown up in a Sunday school comes to know most of this vocabulary and in later life can come back to church and easily get some idea of the matters that are being discussed. Not so with a person

who has grown up apart from the church. To him the language of religion is a foreign tongue.

If the language of religion is strange in the ears of secular-minded people, even more is the language of theology strange in the ears of many Christians, not to mention outsiders. The young man just out of the theological seminary is apt to begin talking about "soteriology" when his church people are talking about salvation; all of them ought to be talking about the process of becoming Christ-like.

If Christianity is to find ever wider circles of influence it must be conservative in the use of technical terms. Professor James talked his philosophy in the language of the street and it certainly ought to be possible for Christians to take the religion of Jesus Christ, which the common people of Galilee heard gladly, and make it intelligible to everybody.

THE DANGER OF THE BARRACKS

LIFE in the barracks is full of danger for any man. A visit to one of the camps will show just what these dangers are.

The habit of gambling soon develops among the soldiers. In more than one company, the chief amusement is playing poker for money. This turns men out at the end of the term of service ready for anything but honest work. The remedy is obvious—an amusement program in the camps which will enlist the interest of the soldiers.

The camps also reveal the possibilities of moodi-

ness and depression. While the volunteer soldiers, for the most part, are cheerful, since they have gotten the chance they asked for, the conscripts in some companies sit around sullen and silent. This is not in the interest of morale and it is not in the interest of the future efficiency of the men. Here the Christian worker comes in to play a great part. These men are often homesick and an invitation from one of the adjoining churches comes as a godsend.

The government has done everything in its power to provide a moral environment about the camps, but there is nothing to prevent a soldier taking a furlough and going into moral danger. Chicago needs closer regulations for the sake of the adjacent camps and so does Kansas City, the conditions in the latter city being unusually flagrant. It is a time when the voice of the ministry must be raised to encourage public officials in the performance of their duties.

The dangers of the barracks, as regards religion, are considerable. More than one man is saying, "I had all the religion I wanted at home." Against this attitude the Y. M. C. A. worker has to contend continually. Among the soldiers there are many men who are away from home for the first time. Just as the college student is tempted to eliminate the church from his program, because he has no religious supervision, so the soldier is tempted in the same way.

Our soldiers will come back to us to be our leading citizens. We shall hope that they will come back clean and strong and loyal to Jesus Christ.

Editorial Correspondence

From the Kansas City Convention—II.

THE Sunday afternoon Communion Service at the Kansas City Convention, attended by fully 15,000 people, was the scene of a most inappropriate and, to speak moderately, regrettable incident. It seems that Mr. R. A. Long, of Kansas City, whose pledge of one million dollars underlies the entire project of the Men and Millions Movement to raise over six million dollars for missions and education, had asked permission to speak after the emblems had been partaken of. To grant this permission involved a departure from the established custom of celebrating the Communion in a simple service of Scripture readings and common prayers, without extemporaneous remarks of any kind. The suggestion was made the subject of considerable counselling among the leaders of the Convention, a majority of whom, trusting Mr. Long's good taste and believing that he had in his heart some additional gift to make toward the completion of the six million dollar fund, gave their approval to his request. To prepare the way for him Rev. George A. Campbell and Dr. Abram E. Corey stated the problem the Men and Millions Movement is now facing in approaching its consummation, and laid down a plan for securing the last million in 100 gifts of \$10,000 each.

Then Mr. Long spoke. To the amazement of the vast congregation he proposed the appointment of a commission to re-investigate the charges of heresy brought by the "Christian Standard" against the faculty of the Bible department of Transylvania College. Mr.

Long based his suggestion upon the rumor that a certain donor to the Men and Millions Movement now threatened not to pay his pledge of \$125,000 if Transylvania is to share in the proceeds of the Movement. The donor referred to by Mr. Long is generally known to be Mr. W. G. Irwin, of Columbus, Ind., a member of the commission of ten or a dozen laymen who defined the policy of the Movement at the beginning and determined the particular Colleges that were to share in it—Transylvania among the rest. The rumor that Mr. Irwin would try to avoid payment of his pledge is not taken seriously by those who know the probity of his character.

But be that as it may, Mr. Long's proposal of a heresy trial at Transylvania, to be conducted by a court created by the new "International Convention of Disciples of Christ," whose constitution was not then more than forty-eight hours old, a proposal made in the solemn quiet of the Lord's Supper, when all hearts were open to receive some great unsectarian word of grace from the Lord himself, set everybody's emotions jangling like sweet bells out of tune. It is no wonder that Mr. Long's offer, with which he concluded his speech, to give, under certain conditions, an additional \$100,000 toward the completion of the great fund, was met with shocking passivity by the convention. As I met the delegates coming from the Communion service, and before and after the evening session, and next day, there was but one theme of which they talked. The "colossal

impertinence"—as one of the greatest preachers of our fellowship characterized it—of intruding one of the coarsest and most vicious controversies of Disciple history into the most sacred and most catholic moment of our entire week's stay in Kansas City, received on all hands the most drastic condemnation. The intensity of the general resentment was indicated by the disgusted determination with which certain officers of the General Convention and of the Men and Millions Movement talked of presenting their resignations in case Mr. Long should urge his proposal at the business session of the Convention to be held on Tuesday.

Men of conservative judgment were everywhere raising the question not only as to whether Mr. Irwin's gift of \$125,000 was worth the price he was reported as asking the brotherhood to pay, but whether Mr. Long's initial million had not already proved itself a doubtful blessing. I have kept unshaken through many storms my confidence in the essential uncorruptibility of the Disciple mind in the matter of loyalty to our historic principle of the freedom of our scholarship from creedal and ecclesiastical control, but I confess that my faith was not equal to the decisive reaction which this Communion Service proposal received. The contempt with which churchmen measured hundred-thousands and millions against liberty and progress was a rebuke even to my strong faith in my brethren. I stood amazed in the vestibule after the evening session when a churchman closely associated with Mr. Long in several religious enterprises declared to me in the hearing of many others that he had grown weary and disgusted with the much ado that had been made in the past four years over Mr. Long's million dollar gift. "It is costing us in self-respect more than it is worth," he said.

Up to Monday noon everybody seemed to feel that some positive action ought to be taken by which the Convention would put itself on record as declining to participate directly or indirectly in any theological controversy and declaring the trustees of Transylvania College to be the only competent body to deal with the administration of their institution. But inspired modifications of Mr. Long's address began to circulate through the Convention. It was reported that Mr. Long was now interpreting his proposal for a reopening of the Transylvania affair, not as a request of his own, but as a suggestion that the college itself request such a re-opening. This revised version of the speech, while not affecting the essential thing which caused the widespread resentment, did, however, provide the leaders a clue for a policy. It revealed the fact that Mr. Long was not likely to further insist upon his proposal. The Convention, therefore, could make its best answer to his proposal by entirely disregarding it. By general consent this was done, and Tuesday's business session was an affair of routine in which the matter of heresy trial was not even mentioned.

The net result of the episode, humiliating and disconcerting as it was for twenty-four hours, will prove to be, as I see it, wholesome and providential. As another chapter in the education of Mr. Long it is certain to mark progress toward his complete disillusionment with respect to the power of money when measured against the ideals of liberty, tolerance and progress. Previous chapters in this interesting educational discipline are well-known parts of the history of the conventions and undertakings of the Disciples of Christ in recent years. While no serious harm can come to

the cause wherever those who were at the Convention have a chance to interpret the episode in its true light, that is, in the light of the reception given to the proposal, there is no doubt that a temporary injury will befall the cause of progress through the use the "Christian Standard" is certain to make of the fact that Mr. Long threw the weight of his personality and great wealth into the reactionary side of the scale. I note a communication from the editor of that paper in its current issue rejoicing over Mr. Long's reinforcement of the Standard's flagging attacks. We may now expect that the theological air of our brotherhood, which was almost cleared before the Convention gathered, will now be filled with a fresh puff of smoke as a result of this episode. When that has cleared away it is quite probable that the sky will be fairer than it has been for a long time.

* * *

The Christian Union session of the convention, held on Sunday evening, drew a vast house. There was general disappointment that Dr. Peter Ainslie, president of the Association for the Promotion of Christian Unity, was kept at his home in Baltimore by illness. Rev. Carey E. Morgan, of Nashville, presided in his place and introduced the spokesmen of three deputations sent by their respective denominations to bear greetings to the convention. On behalf of the Presbyterians, Rev. William H. Black, D. D., of Marshall, Mo., spoke. On behalf of the Congregationalists, the Hon. H. M. Beardsley, of Kansas City, ex-moderator of the Congregational National Council, spoke. On behalf of the Christian denomination, Rev. Frank G. Coffin, of Albany, N. Y., spoke.

All voiced with deep conviction the growing desire of their respective communions for closer fellowship with the Disciples of Christ and with all Christian people. It gladdened our hearts to hear the clean-cut utterances on behalf of an out-and-out united church with which to face the united world that is to issue from the present war. The war is bringing home to Christendom the folly of our divisions and the necessity of constructing a new church with which to meet the problems of the new world. With delicate chiding, Dr. Black tried to lay upon our Disciple conscience the duty of meeting other Christian people part way, instead of stubbornly holding a position conceived to be absolute and final. Mr. Beardsley suggested that Disciples and Congregationalists are so near together anyhow they ought easily to effect an organic unity, and Dr. Coffin reminded us of the historic contact of a century ago between the Disciples movement and that of his Christian denomination.

The main address of the evening was delivered by Bishop Charles P. Anderson, of the Episcopal diocese of Chicago. He was immensely enjoyed. Without rhetorical frills of any kind he attacked his subject with forthright blows, presenting an indictment of our denominational order of things which we have scarcely anywhere heard excelled. He did the convention the honor of presenting, without apology or circumlocution, his own sincere conception of Christian unity. This conception is that of the Episcopal "high church" man. He contended for the historic episcopate and was willing to accept even the papacy in a purified and non-political form. Bishop Anderson and his Chicago diocese, as is generally known, give leadership in this country to the extremely "high church" sentiment of the Episcopal communion. The bishop is himself the chairman of the Episcopal Commission on Christian Unity,

having in charge the plans for the World Conference on Faith and Order to be held at the close of the war. It was a sign of the tolerant spirit of the Kansas City convention that without the slightest protest from the great audience the bishop was permitted to exploit the view of the so-called "Catholic" party of the Episcopal church. Probably not ten members of the convention would agree with the position he expounded, but he was listened to with the greatest respect and encouraged to state his mind fully.

I think Bishop Anderson made a tactical blunder—from the point of view of his desire to persuade us of his position on the historic episcopate—in referring at all to the papacy. One of the most interesting and amusing phenomena of our Disciples' recent development is the favor with which some of our Disciple churchmen have come to regard the episcopate. There were many persons in Bishop Anderson's audience Sunday night who were prepared to respond with sympathetic approval to such an argument for the universal acceptance of the historic episcopate as Bishop Anderson could adduce. I believe he could have sent hundreds of our people away saying within their hearts and half-confidentially to one another, "Well, that historic episcopate isn't such a bad thing after all, and perhaps we will have to come to something of that sort before we get Christian unity." But I doubt if a single man went away with any such feeling. The bishop's argument on behalf of the papacy nullified the effect of his argument for the historic episcopate.

I always come away from these annual sessions on Christian union with mixed feelings. I am glad to see us taking our part in the discussion of the far-away problem of the union of the churches, but I keep asking myself whether our "Association for the Promotion of Christian Unity" is not leading our minds away from our own historic and immediate task of practicing Christian unity here and now. Our "Association" is working at a problem which is more or less academic, a theme of endless talk and affording a basis for much felicitous sentimentalizing. But the Disciples set themselves to quite a different task—

that of actually building Christian union churches here and now and maintaining them on a catholic basis without waiting for the far-away attainment of the goal of a world-wide united church.

In devoting its energies so exclusively to the more remote, academic and theoretical task, I keep wondering whether our "Association" is not eclipsing for us the much more important aim which we set out to realize—that of making our churches, right now and here, an embodiment and illustration of the Christian union ideal. Suppose our Christian union session at the next annual Convention would consider these questions: Are we Disciples of Christ actually practicing Christian union? Do we illustrate Christian catholicity in our basis of fellowship? Have we sunken into denominationalism ourselves or are we still justified in describing our churches as simply churches of Christ, no more, no less? Have we kept the faith unmixed with human creeds which divide Christ's followers into sects? These and similar questions would provide a Christian union session at our next convention that would bear immediate fruit and go farther to advance the cause of ultimate Christian unity than all the felicitous greetings heard in all the denominational assemblies in the land in the past ten years.

* * *

It will not be necessary to review in any detail the sessions of the American and Foreign societies, held on Monday and Tuesday, respectively, nor those of the Men and Millions Movement, on Wednesday. The substance of the annual reports of the societies has already appeared in *The Christian Century*. With Dr. Robert E. Speer speaking for the Foreign Society and the Men and Millions session, it is easy to imagine the uplift of soul we all experienced. The outstanding addresses of the last three days of the convention were those of Dr. Burris A. Jenkins, at the noon hour. I am going to write of him at a later time and so will forbear comment at this time.

CHARLES CLAYTON MORRISON.

An Open Letter to R. A. Long

MY DEAR BROTHER:

The numerous tokens of your sincere devotion to the cause of Christ and the work of the Disciples manifested through many years lead me to believe that you will not misinterpret my motive nor resent my boldness in writing to you regarding the painful impressions produced by your remarks following the communion service at the recent National Convention.

From year to year sentiment has grown among our people that this service should be the most solemn and inspiring of all the sessions of the great gathering. Gradually all addresses have been eliminated, even those which formerly have been devoted to the interpretation of the central mystery of our holy faith, and the stimulation of generous participation in the offering in behalf of aged ministers. We have come to feel that the celebration of the Lord's Supper, with the simple and beautiful ritual provided for the occasion, and with unfailing remembrance of our Saviour's words of institution, is sufficient. Never was that feeling more pronounced than at the close of the service at Kansas City.

The introduction of the resolution laying special stress

upon the completion of the Men and Millions Campaign was doubtless justified by the present emergency. Even the earnest words of the leader of that movement were not inappropriate, and though they violated a growing and impressive tradition in a manner that ought not to recur, in the circumstances they were received with satisfaction.

If your remarks that followed had been limited to the support of that resolution and the generous proposal made regarding the completion of the great enterprise, they would have met approval, although not essential to the purpose of the hour, and in more fitting place in another session of the Convention.

But I inferred from your remarks that this was not the primary purpose of your request that you be permitted to speak at that time. And the introduction of your references to recent events in Transylvania College, and the proposals offered by you in regard to that matter, proved this to be the fact. The intrusion of such remarks at such a time could hardly be regarded as other than a singular breach of good taste, and a grave discourtesy to a notable gathering of your brethren.

Brother Long, the Disciples of Christ love you pro-

foundly, and are very proud of your significant services to the Church and kindred causes. Your signal ability and success in the business world have enabled you to take a generous part in many noble enterprises. Your name is honored in your own city, and throughout the Nation you have become known as a wise and open-hearted benefactor of religion, education and philanthropy.

Moreover, your personal character, and your devotion to the deeper things of the spiritual life, have still more endeared you to our people. You have carried the burdens and privileges of wealth with a modesty that none could fail to admire.

It is this fact which makes difficult of interpretation your conduct on this one occasion. In the great audience gathered for the celebration of the Lord's supper there were many men and women eminent in the activities that bring the honorable regard of all who know them. Yet in that gathering the least was as the greatest, and there was no distinction of persons. What would have been the pained astonishment of that assembly if even the most notable of them had asked the privilege of presenting his personal opinions on any theme whatsoever? To ask the question is to answer it.

Am I in error in affirming that you felt that your pledge to the Men and Millions Movement in the beginning, a pledge which inaugurated the enterprise with enthusiasm, gave you the right to choose the most solemn and impressive moment of the Convention to express your personal views? Am I in error in saying that you were confident no one would assume the authority of withholding from you that extraordinary privilege, a privilege which no one else in the Convention would have presumed to ask, or would have been permitted to enjoy?

Your references to the Transylvania episode might not have been out of place at the proper time in the Convention. But your proposal of an ecclesiastical court to sit in review of that case was a singular anachronism in the story of the Disciples, and could only arise from a complete misreading of their purpose and history. Our people will have to turn back many leagues on the road which has brought them thus far out of the bondage to legalism and ecclesiasticism before they will consent to permit outside investigators to sit in judgment on the procedure of congregations or colleges. Every such organization must stand or fall upon its record and the extent to which it wins the confidence and good-will of the brotherhood. I take it that Transylvania is no exception to this rule, but is quite prepared to abide by the verdict of our people regarding its faithfulness in the discharge of its educational obligations.

My earnest protest against your address—a protest which does not overlook or fail in appreciation of your generous offer at the close—does not base itself upon the manifest attitude of disapproval which you evinced toward the management and instructional course of that institution, but upon your violation of historic precedent among the Disciples in proposing such a tribunal. If the decision of the Board of Trustees of the college had been adverse to the accused members of the faculty, and the sentiment of students, instructors and community had been the opposite of what it appears to be, I should as seriously as now protest against the suggestion to re-open a case before a court of any sort beyond the limits of the properly chosen and responsible directors of the institution.

In my reflection upon your words, the least timely of all was your reference to one of the probable donors to the Men and Millions Movement, who you said was wavering in his purpose, and might decide not to devote the very

large sum he had in mind for this purpose, unless he could be assured that it would be employed to strengthen only those schools which met his approval as safe, sound and orthodox. Brother Long, I believe I am fully aware of the appeal which a great sum of money makes to all those who are charged with the administration of educational, missionary and philanthropic enterprises. I believe also that I am sufficiently sensitive to the meaning of the Men and Millions Movement, its untold value for our own institutions, its moral influence upon our religious neighbors, and the long sacrificial service which it has demanded from some of the choicest spirits in our brotherhood.

But I want to assure you at the same time of my conviction, past all words adequately to express, that if we had to choose between the two alternatives, on the one hand the loss of all gifts so conditioned upon conformity to the educational and religious standards of a day that is gone, or even the complete failure of the Men and Millions Movement, proud as we have been of it, and much as we hoped from it, and on the other hand, the right to live and work in the free spirit of the fathers, and in complete loyalty to the will of our Lord as it is given us to understand it, I should not hesitate to make the better choice. And I am assured that a great company of the Disciples, men and women who fall behind in no effort to bring the Movement to success, are of the same mind.

With sentiments of profound Christian esteem, I am,

Sincerely yours,

HERBERT L. WILLETT.

Chicago.

The Golden Age

By Thomas Curtis Clark

THE golden age will dawn
When man shall dare to be
From false ambition free,
His goal the truth;
When every youth
Shall seek, not wealth and fame,
But this: a spotless name.
Righteousness shall be bold
In that fair age of gold.

The golden age will come
When men shall work for joy,
When each shall find employ
Suited to each;
When toil shall teach,
Not bring the soul disgust;
Men will not hear, "Thou must!"
Labor will not be sold,
In that bright age of gold.

The golden age on earth
Will be a time of peace;
The wars of greed shall cease;
Envy shall fail,
Mercy prevail;
Creeds shall not separate;
Caste shall be out of date;
Love shall all hearts enfold
In that fair age of gold.

Feeding Democracy's Builders

By Edgar F. Daugherty

Rev. Earle Wilfley, the Government's representative at the Kansas City Convention, intimated that Food Administrator Hoover and his aids are much concerned over the indifference of the nation to the plans proposed for food conservation. Meatless and wheatless days are considered as an unusual and rather interesting novelty in the weekly programs of the people, but it is indeed true that the nation has not yet taken to heart the fact that "Food will win—or lose—the war." The ministers of the churches have an enviable opportunity to impress continually upon the minds of the people how very important it is that they give themselves whole-heartedly to this task of saving food for the world in this trying period. Mr. Daugherty's message may aid in emphasizing the importance of the campaign now being carried on from Washington for food conservation.

THe league and the interchange of materials here referred to was preparatory to the building of the Temple. Many gods in those days were competing for supremacy amid the peoples of earth. The Lord's chosen people—the Israelites—led by Solomon, builded the Temple, and as a structure it signalized the coming supremacy of the name of the one true God Jehovah, and guaranteed the perpetuity of a pure—a spiritual faith on earth.

A NEW TEMPLE BUILDING.

There is another Temple building now in the midst of men; it is the Temple of Democracy. The American people, through the 145 years of their independent life, have been laying the foundation thereof, from treasured material afforded by representatives of practically every race; the fact is revealed in the late report that of the sixty-seven men who lost their lives in the submarining of the Antilles transport, the initial mass offering of lives in liberty's present peril, thirty-one had other than American addresses for their next of kin; the melting-pot philosophy of our nation has had no better attestation.

This modern and rapidly growing Temple of Democracy is not like the ancient temple of Solomon, a structure to have posit in one particular place, and it is not a material structure symbolizing a spiritual ideal; it is rather a spiritual structure, with foundations as wide as the races of earth, on whose impregnable basis liberty for all people in their material lives can be had.

DIVINE RIGHT OF THE PEOPLE.

Our nation during the past few weeks in its second Liberty Loan drive, has been financing, in part, the temple's structure; the next task to which we nationally apply ourselves is the task of feeding the builders. Solomon, in the olden time, had an ideal, that splendid vision of a house for God, wherefrom this challenge should forever salute the ears of the believing: "Hear, O Israel, I am Jehovah thy God, who brought thee out

"And Solomon gave Hiram twenty thousand measures of wheat for food to his household and twenty measures of pure oil; thus gave Solomon to Hiram year by year . . . and they made a league together."—1 Kings 5:11.

of the house of bondage; thou shalt have no other gods before me."

America in these modern times has had the ideal, the splendid vision of the golden age to come when the nations of earth shall recognize that all men are created equal before God and before the laws of their respective lands; the splendid dream that "government of the people, by and for the people" shall come to realization in the world when the divine right of the people shall displace the divine right of kings.

All other nations have been influenced and bettered by the vision which the Temple of Solomon symbolized. All other nations have been uplifted by the matchless realizations wrought for common men in the American Republic. Now in these undreamed of days of ours, when there has risen history's most infamous advocacy of the exploded doctrine that might makes right—when a recrudescence and reassertion of barbaric savagery that seemed incredible has filled the eyes of earth with horror and tears—now, that this devilish and inhuman organization of efficiency, the German Empire, assaults the welfare of humanity and by the threat of its might endeavors with frightfulness inconceivable to force all men to do obeisance before it, there has been sounded the counter challenge which is electrifying the free peoples of earth, in the assertion of America's spokesman, Woodrow Wilson, "The world must be made safe for Democracy."

STRENGTHENING DEMOCRACY'S BULWARKS

So like Solomon and Hiram of old America and her Allies have made league to strengthen the bulwarks of

democracy in the earth. In splendid isolation from the autocratic quarrels of continental Europe, America, warned by George Washington and his compatriots as original fashioners of the nation's standards, has been, until now kept free; it has seemed, until now, unthinkable that American blood should ever be spilled on foreign soil in liberty's name; and we never would have faced the necessity had not autocracy's might seemed sufficient to overrun Europe and shortly clog the channels of liberty's stronghold here in America.

So the nation has bared its arm and heart, and is revealing its mind.

We have seen and felt the idealism of the splendid lives which have offered themselves in consecration toward Democracy's continued building; we have sensed the glory of sharing in loans for liberty's maintenance; we have been thrilled by the heroism of the Red Cross program, and the splendid comfort afforded in the Y. M. C. A. contributions. Uplift and cheer and elation have fired our national multitudes through all these recent months; but the chills of winter are near, and just outside our doors, dire news is hesitating; for in the supreme hours when American "Sammies" go over the top between embattled trenches and American "Jacksies" find wave-washed graves in the ships with which they will go down before the submarine is extirpated—in those hours, the black pall of great heart sinkings will fling its shadows across America, and the slough of depression will be near at hand for many communities.

THE COST HAS BEEN COUNTED

Yet out of it, they everyone will rise with mightier strength, a steadily increasing solidarity will possess the nation: for the cost has been counted and will be met, whatever its heart-rending items, that democracy may indeed be made safe in the world, as we had thought it safe in America.

So we now bend next, as a nation, to the task of Food Administration and conservation.

No matter in the present national

and world crisis is more homely, more commonplace, than this task of food administration, yet none affords better chance for the expression of practical religion and intense patriotism.

The unleavened bread feast of the old Jewish days had no more sanctity than this new feast of consecrated eating to which we are called.

This temple of democracy, to whose maintenance our nation was dedicated at birth, has had its outer portals profaned and desecrated, 3,000 miles from our shores, and for the cleansing of those portals, that the inner shrines of our own national life may be kept in sanctity, the sons of America are gathering, to resist and there defeat the assailants of our ideals. The outrages have seemed remote, unreal, but their peril must be sensed as very near; because so it is. The Prussian system, so antithetical to all we cherish that we scarce can comprehend it, must be throttled by America and her Allies, because we all are seeing that with deliberation Prussianism would rule the world by violence, while we would see it ruled through enlightenment.

PARTNERS OF GOD

That devilish creation began with a blasphemous claim of partnership with God, and ends with the ghoulsh revelation of partnership with hell in the submarine's inhumanity; from Zeppelins to submarines, like another Lucifer's fall, has the glory of the German Empire been skeletonized before men as its pretenses fell. With entire heartlessness it has devastated provinces, to make way for German colonization; starved and enslaved subject peoples; crushed the souls no less than the bodies of men, women and children, for the one end of German pre-eminence.

Poland's distress, Belgian deportations, Serbia's rape, and the unspeakable crimes spread through northern France, attest, along with the submarine's heinous methods, that, without our resisting this philosophy and aggression now, the time is short until it would strip our own fair land. Well has Mr. Hoover said: "Every flag that flies against the Central Powers is an American flag by proxy." The cause of those with whom we are leagued is ours, though little had we thought it would so become; and except as our Allies be sustained—and from nowhere other than America can they be sustained—their soldiers will be enfeebled and their workers faint.

GERMANY'S SCORN OF AMERICA

Food will win this war; and the bread line which this food conservation issue bids us wisely administer in our homes, is just as truly to be dedicated to Democracy's maintenance, as the battle line where our boys have

willingly put their lives at stake.

It is a golden rule that comes to us here, as a defiance to the rule of iron and blood. Germany's war plans, organized under a single will, presumed that a loose-strung democracy like ours in America would go down before the might of their efficient machine; the Kaiser boasted as long ago as in 1908 that 3,000,000 voters in America did his bidding in every Presidential election; "idiotic Yankees" has been a favorite phrase of appreciation for us along with that other toward Britain's "contemptible little army." And the might of Germany's efficiency machine went down to the bed-rock whereon our nation now comes to stand—in food administration under a dictator measuring out portions, enforced under police regulations till every German life was controlled. Those with whom we have been leagued came shortly to measures akin. But what we dare believe as a free people today is that democracy has the ability to organize and administer its life with an efficiency that will spell defeat for autocracy. Instead of a food dictator we have an administrator; instead of food-control we set up the ideals of self-control; instead of one iron will we appeal to the will of every citizen.

And these measures whereby we purpose feeding the builders and defenders of democracy afford the answer of America to autocracy's insane challenge. Upon the success of these measures rests more than the fate of armies and governments. Upon it rests no less a thing than democracy's fate itself; for if, as autocracy holds, the energies of a people can best be developed through autocratic control, then goodbye democracy, and all hail, autocracy!—for that system, rather than the one to which our lives are dedicated, will prevail.

FOOD WILL WIN THE WAR

The issues of battle—yea, the very life of our present American civilization, are staked on the success of our food administration's plans; for food will win this war. Never has democracy embarked upon so great, so consequential an adventure; for the appeal for wise, economic and patriotic administration of our food life and ways comes home to everyone. If we fail to make good on the venture, our faith is futile, democracy's temple will tumble in ruin e'er fully builded in the earth—and with the bowed heads of a conquered and terrorized people we will have to acknowledge for all time and eternity that a free people cannot maintain itself versus thrones and dominions and powers. We dare not fail.

"To doubt would be disloyalty
To falter would be sin."

Now out of the fires into which we have entered because our faith has led us—and further into the fires of trial we'll press before our faces are homeward turned again—out of the fires we have entered we shall in God's providence emerge as a nation purified of the dross that threatened us through a super-abundance of wealth, and enriched with a deeper dedication to democracy's idealism toward having a world in truth set free.

PLEDGE-SIGNING, PLEDGE-KEEPING

Pledge signing is democracy's easiest activity, next to resolution passing by her assembled companies imbued with fine enthusiasm and plans; but the test of a free people no less than of a free man is in pledge keeping rather than mere pledge signing. Not by their following the pillar of fire by night were the children of Israel shown fit for the promised land, but by the use they made of the manna sent from heaven day by day; not by our saluting the flag and applauding Democracy's rhetorically fashioned ideals will our present fitness be demonstrated for standing forth as freedom's champions, but by the consecration we make in our homes and at our tables of the food we have—no less manna than that which came down from heaven of old.

We proudly boast that we have food for ourselves and all our allies; if that is our faith, we must prove it in our works, by an efficient use, a wasteless administration in accord with the instructions which are nation-wide. No one stands over us with the rod of authority to see that we obey; everyone is left to keep his pledge for the good of his own country and humanity, left to prove his devotion to neighbors here as well as across the sea.

WHAT AMERICA MUST LEARN

Nationally, we have been mistaking license to waste, with freedom to live; reckless, greedy, and wasteful with our manna have we been in every direction; unless to the yoke of self-restraint we bow, the day will come when competitive struggles after the war will bring our national displacement by better disciplined forces in life struggles. That is the lowest ground of appeal for enlistment in this campaign; the high ground, and noble, is in appreciation for the linking it affords of our daily living with the national and religious ideals that have inspired us.

Magnificent has been the response by those who have pressed toward battle lines; splendid the efforts whereby the home fires are kept burning in equipment and relief programs of vast reach; few have been the slackers, and on whatever part they slack, scorn and contempt are their desert from all others. But the only

universal service possible is in food administration; it is the vital duty coming home to every one.

"ALL-TOGETHERNESS"

Co-operation, and "all-togetherness," such as we have never nationally known, is what this program means. Our civilization will be shown just as broad as our co-operation reveals itself. The savage, living to himself, dies a savage, caring for no others; a few such remain in civilization's midst; the clansman, standing with his kin, grips more broadly the facts in human existence; tribes, coalesced into a kingdom, emerge from barbarous ways; but when the American states formed their Union, the borders of human life were pushed out, in the faith that none of us liveth unto himself. Today, responsive to

the far-flung visions of dreamers now dead, we are glimpsing the possibility of a family of nations, fashioned to maintain world peace.

'Tis the coming of the Kingdom of God on earth, wherein there is room for every people who will enter, and the only submission required is submission to the will of God, "which is peace on earth and good will toward men." For that, in His providence, we are fighting, and for no national aggrandizement.

The pledge of service in this food campaign upon which men and women and children of America are entering, is more than a service to the Nation; it is a covenant with the beleaguered hosts of humanity down-trampled and intimidated by the dastardly and unforgivable pretension of insane autocracy!

A HOLY WAR

Not in the Crusader days, nor the days of Napoleonic defeat, nor the times of American struggle for independence and later battles for national solidarity and unity, never before and never again will a war be waged so holy, so consequential to humanity's eternal welfare, so essentially a war based on righteousness in God's sight and man's. Whatsoever our hands find to do, must be done as unto God in the name of liberty and justice, else the Temple of Democracy will fail of completion, as the Temple of Solomon did not, until its purpose in earth had been served, when materiality gave way to spirituality in the realms of humanity's idealism.

First Church, Vincennes, Ind.

The Larger Place of Christ

By John Wright Buckham

Professor in the Pacific Theological Seminary

ALTHOUGH Christ is the founder and center of Christianity, it is surprising how he has been read out of Christianity. This tendency began early. Speculation about Christ took the place, too largely, of Christ himself. Latin theology turned definitely away from him to build up a theology upon the doctrines of divine sovereignty, human depravity, and the saving power of the church—doctrines alien to the spirit and teaching of Christ. The Reformation began a return to Christ; but soon resumed a modified Augustinianism. The return to Christ was commenced in earnest in the nineteenth century and has proceeded steadily. Theology has now become largely Christo-centric.

A RETURN TO THE NEW TESTAMENT SPIRIT.

This is, in one sense, a return to the spirit and outlook of the New Testament. It shares the realism of the synoptic gospels, the idealism of the fourth gospel, and the universalism of Paul. Jesus, the prophetic founder of a new social order, Christ the revelation of God and the mystic Redeemer of the soul, coalesce in the Christ of today as they did in the glowing minds of the writers of the New Testament. It was Paul who, more than any other, grasped the length and breadth and depth and height of a Christo-centric Christianity. We are only of late coming to understand the comprehensiveness of Paul's conception of Christ.

But Paul's world was circumscribed and provincial compared with ours.

Can Christ embrace the expanding needs and hopes of our age with its greater reaches and more urgent demands?

This is the supreme test of Christianity. We are not yet awake to its seriousness. We would fain be satisfied with the Christ of past centuries, while humanity is calling for a Christ of the twentieth century.

If Christianity is to be sufficient for the great task of reconstructing society after this colossal world-cataclysm it must possess resources greater than have ever yet been called into play. Has it them? The answer is: Only if they are to be found in Christ—the Christ inclusive enough to meet all our needs—can be the Reconstructive Christ.

A CHRIST OF CREED AND DEED.

He needs to be recognized as both the Christ of history and the Christ of experience. The later nineteenth and earlier twentieth centuries were engaged with these two aspects of Christ in turn—at first, chiefly in restoring the historical Jesus, and afterward in the rediscovery of the experiential Christ. Yet these two aspects of our Lord have not as yet been fully harmonized. The task remains for us and our successors. To fulfill his greater mission Christ must be understood as both the individual Jesus and the Universal Spirit. Unless we find in Jesus the incarnation of the Eternal Spirit, the revelation of One "who was in the beginning, is now, and ever shall be," what light have we upon the mystery of existence?

We require a Christ who answers both our theoretical and our practical needs, a Christ of thought and of action, of creed and of deed. Why should these two be so persistently played off against each other, the one maligned or ignored that the other may be magnified? We must needs think, as well as act, and our thought life, as well as our practical life, finds in Christ the key to its largest unfolding. In the light that shines from his face we pass into a lighted universe.

RECONSTRUCTING MODERN LIFE.

The Christ of reconstruction must be a Christ able to reanimate, reform, reconstruct the whole complex life of humanity—social, industrial, recreational, educational, religious. It is comparatively easy to see this necessity in the large, but to apply it in detail—ay, there's the rub! Yet the vision of its possibility is becoming as vivid as the realization of its difficulty. All the ranges of human life, from the highest to the lowest, need the animating touch of Christ. Not the least, the Church itself.

To put Christ at the very center of human thought and life, so that he can transfuse it all with his life-giving spirit—that is the task and the opportunity of Christian faith in the new age.

We hear men often speak of seeing God in the stars and the flowers; but they will never be truly religious till they learn to know him in *each other also*, where He is most easily, yet most rarely, discovered.—J. R. Lowell.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

Centralizing War Activities

The Protestant Episcopal Church has a war commission and this commission is rapidly completing its organization for the care of the Episcopalians in the military camps of the nation. A gift of \$30,000 has been placed at the disposal of the commission by an anonymous giver. The committee is arranging for the appointment of voluntary chaplains at many points.

Protestant Episcopal Pension Fund

The complete report of the Protestant Episcopal pension fund shows that the people of that communion have been unusually benevolent in their response to the call for aged and disabled ministers. The figure that was asked for by the leaders of the denomination was five millions of dollars, but the amount actually raised was \$8,712,000. The pension funds of the other denominations are being pushed vigorously and successfully.

Plan Union Church at Cantonment

Rev. Charles W. Carroll is the pastor at large of the Congregational churches in New Jersey. He reports an interview with General Kennedy, in which the latter declares himself in favor of the building of a union church on or close to the reservation, and which would be open to all communions. Camp Dix will soon have 42,000 men, and it is believed that both chaplains and Y. M. C. A. secretaries would find such a building of great service. If the plan that is being worked out for Camp Dix should prove satisfactory to all the interests, a similar plan would be put in operation in many other communities.

Three Bishops Before the President

On September 27 there was enacted an interesting and suggestive scene in the White House. A bishop from each of three denominations, Roman Catholic, Episcopalian and Methodist, stood together in the presence of the President to petition him to support the bill which would increase the number of chaplains in the army. The size of the regiment has been made three times the former size, but there has been no provision made for more men to provide for the spiritual needs of the

soldiers. The next Congress will be expected to provide for this emergency.

Canadian Methodists Are Liberal

Canada has been paying the toll of war from the first and has suffered great losses. This makes the more significant the fact that the Canadian Methodist churches have made an increase in their missionary giving the past year of \$48,000. England made a similar increase and there is no sign that the war will lessen the Christian sacrifices in these countries.

House of Bishops Meets

The House of Bishops of the Protestant Episcopal denomination has been in session in Chicago and one of the most important matters before them was that of the war duties of the church. The bishops endorsed the emergency action taken by Presiding Bishop Tuttle, and will support to the limit a program which will help in prosecuting religious work in war time.

Archbishop Talks Against Socialism

The Archbishop of England has not only authorized outdoor meetings to reach the people, but has spoken at some of these meetings. He appeared in Beresford Square, in London, only to find an opposition speaker there who was shouting "Bishops and parsons are out to crush democracy." The opposition's speaker was asked to speak at another location as the archbishop had arranged for his meeting at police headquarters, but this speaker would not accede. The two speeches went on simultaneously, with considerable disorder in consequence.

Wales to Have Disestablishment

Even though parliament had voted disestablishment for the Welsh church at the close of the war, the leaders of that church have been maneuvering for some sort of postponement of this action and perhaps the ultimate defeat of it. It has grown increasingly apparent, however, that Lloyd George will not retreat from the position he has taken, so the Welsh churchmen are now beginning to formulate plans for continuing the work of their church after the war on the new footing.

The Moody Church Expands

Chicago has one downtown church which has been able to hold its own and grow in spite of changing city conditions, the Moody church, founded by Dwight L. Moody. Even this church, however, has been driven back a mile from the old location, and will henceforth operate two miles from the loop instead of one. The church claims four thousand members and 6,700 Sunday school members. The work of the church is greatly helped by the Bible Institute, which brings a considerable body of students to work in the local church.

Orthodox and Episcopalians Fraternize

The Russian Orthodox church has been rapidly extended in this country in recent years through immigration. On October 7 the cornerstone was laid for a fine new church at South River, New Jersey. The Russian bishop, the Rt. Rev. Bishop Alexander of the Cathedral of St. Nicholas, New York, was assisted by the Rev. Sidney H. Dixon, of the Episcopal church of South River. This is one of the many signs of a growing understanding in this country between these two denominations.

Bishop Resents Wells' Book

The latest novel by H. G. Wells, "The Soul of a Bishop," has been subjected to considerable criticism by various Church of England dignitaries. Dr. Russell Wakefield, the new bishop of Birmingham, declares that the bishop in that story is "weak and flabby." He thinks there has never been on the Episcopal bench a personality "so wishy-washy, watery, unintellectual and unpractical as this Wellsian creation. He is the Jules Verne bit of the book."

Big Inroads on the Ranks of Clergy

The ranks of the clergy of the establishment in England have been greatly depleted by the war. About 2,400 men have gone out as chaplains; 55 have been killed in action or have died of their wounds, and 75 have been seriously wounded. Nearly all of the candidates for holy orders are now in the service. This means that the English church is suffering greatly for lack of man-power to carry on its work.

Social Interpretations

By ALVA W. TAYLOR

The Disciples and War Emergency Work

THE Disciples have appointed a war emergency commission and the Kansas City convention approved their plan to ask for \$100,000 for religious and social work in the cities near the cantonments and in the immediate environments of the training camps. The writer believes it would have been better to have asked for some certain sum each year of the war, but the sum asked is none too large for even one year if work equal to the opportunities is to be done.

The first question that will arise is, "Why do we need to do this sort of work with the Y. M. C. A. in the field in so adequate a manner?" and the first objection will be that no sort of denominational work should be obtruded upon the camps. The answer to the first is that the Y. M. C. A. works within the cantonments only and that the gravest moral dangers are on the outside. The Y. M. C. A. keeps the men in camp and fills their idle time with things worth while. But the soldier likes to get away from camp and to mingle in civil life once more.

If church-inclined, he likes to attend a regular church and mix with civilians and especially with companies where there are young ladies. Thus the near-by churches have large opportunities thrust upon them and it is not fair to ask them to bear the burden of such work alone. The boys come from all the churches and it is the duty of all the churches to help provide for them in the camp life. Most of our churches near the cantonments are small and need both larger buildings and an extra force. It is proposed that the strong churches be asked to loan their pastors for short term service in the churches near the camps and that the local forces be furnished with complete lists of all sons from Disciple congregations. It may often happen that a Disciple minister or church could make a special appeal to one who has become accustomed to their ministry. Not only religious services and direct pastoral visits are possible, but sociables could be arranged at the churches and tabernacles. No more gracious ministry could be given by local congregations than to furnish home-like sociables where the young people of the church would meet the soldier boys. The usual prejudices against soldiers do not obtain with a civilian army in

which the soldiers are from homes such as our own.

It is not intended that there shall be any intrusion of denominational activities or rivalries. In every case where any work is to be undertaken outside of strengthening the local church effort will be made to unite all the forces and make it a union effort. A number of appeals have already been made from churches near the cantonments and it is to be hoped that the churches at large will rally quickly and send the reinforcements so much needed.

* * *

Rural Church Interests at the Kansas City Convention

With more than 7,000 rural churches, two-thirds of which are omisionary and inefficient, one would expect that a convention of the Disciples of Christ would find in the situation grounds for a great deal of interest at a national convention. Our conventions are for propaganda purposes almost entirely. Deliberation has little part in them. They are not conventions of the church, but of the several missionary societies and each of these societies is vitally interested in developing more missionary churches that they may have more funds with which to do their work; yet they meet in a convention designed to stimulate missionary interest and giving and pay little attention to these vast, unmined resources in 7,000 rural churches. From these churches the overwhelming majority of ministers and missionaries come and from them there may be made to come quite as liberal giving as from town congregations. Few of their preachers and fewer of their laity attend the conventions and thus do not receive their inspirations; thus the convention stimulus and propaganda are lost to them. Organization of the Sunday schools and the providing of a staff of workers have not only promoted Sunday school efficiency but brought in \$40,000 last year. The writer has ministered to rural churches as a side line to college work for thirteen years and many will join him in the testimony that the rural church will respond to missionary education and give as liberally as the city church.

At Kansas City this vast field was given only fifteen minutes on the program, but on Tuesday evening there gathered at the Coates House seventy men vitally interested and

for an hour and a half there was a machine gun fire of two-minute speeches such as no other side conference in the convention witnessed. These men unanimously agreed that it would pay immensely, and was a responsibility laid upon the brotherhood, to provide a special department for rural work. The Presbyterians have for many years kept a staff of experts at work, spending as high as \$40,000 per year on it. The Methodists have recently called Professor Vogt from the State University of Ohio to the head of a like department and the Baptists are planning a similar undertaking. The war emergencies have called a halt upon many such enterprises, but one of the first accomplishments of the united work of the missionary societies should be that of a rural church department which would furnish expert help to the state and district secretaries and superintendents. In five years it would return 500 per cent on the investment.

* * *

The Down-Town Problem of the Churches

A very significant conference was held at First Church, Kansas City, on Monday night of the convention. It was called by Pastor J. E. Davis of that church and attended by a dozen men interested in the down-town church. Let us hope it was the beginning of a missionary movement that will reach into the most neglected field in our home mission areas. First Church, Kansas City, is within walking distance of 10,000 students of commercial, technical and trade schools, all of them away from home and without a shepherd or the means to supply one. This is the problem of all the churches and no single congregation can adequately handle it, especially if it finds life a struggle because of removals of supporters to the suburbs. Here is the immigrant as well as the boardinghouse youth, and here also center all the malevolent influences of crowded quarters and business districts and tenement houses and houses of pleasure and dissipation and vice. One-half the population of every great city in America live in such centers of the cities and are practically deserted by the Protestant church and we spend missionary money planting churches in many places where there are already too many. A commission of twelve will present a survey of the situation to the Ft. Worth convention.

The Sunday School

The Reward of Prayer

The Lesson in Today's Life*

By CHARLES H. SWIFT

THAT Nehemiah, a wealthy officer of the court, should pray, may be considered somewhat strange, but when we consider that "Prayer is and remains the native and deepest impulse of the soul of man," it is not at all strange to see any man praying. Often one's environs may be quite destructive to a vital relationship with God, so as to cause one to seldom pray; but there will arise moments of intense anxiety when the soul most naturally turns to God. Nehemiah had a deep desire within his soul to serve his fellow countrymen in the far-away devastated city and the desire became the motive of prayer. Human life is the same. Men are made up of desires and when desires earnestly press upon life for attainment, prayer logically results.

* * *

Prayer has its reward. For four months Nehemiah had been praying. The needs of Jerusalem pressed heavily upon his heart and he sincerely wished for the opportunity of successfully meeting these needs. The one desire which finally gave him courage to boldly petition the king revealed the type of prayer offered. He was not petitioning the king for some selfish favor or gift; nor was he asking the king for permission to go to Jerusalem in order that he might win fame or popularity. His was an unselfish prayer and as such accounts for its reward. One of the outstanding reasons why more prayers are not rewarded is because of this universal sin. Men may pray sincerely and yet pray a most selfish prayer. It is no difficult matter to habituate one's thinking and living so as to become a refined egoist. Let the subtle material philosophy of the age once clutch the human heart; then every prayer uttered in silence or aloud is fashioned after the most selfish pattern. Nehemiah was thinking more of the welfare of his people and of the good he might accomplish by rebuilding the walls of the city. The unselfish desire continued to burn for months deep in his soul until, fired by the desire, courage and determination blazed forth in bold petition to the king.

*This article is based on the International Uniform lesson for November 18, "Nehemiah's Prayer Answered." Scripture, Neh. 2:1-11.

All prayer is rewarded. It may be that the reward is not just what we prayed for. Psychologically, every desire expressed leaves its imprint upon the mind, from which goes forth an influence over life difficult to check or curb. A child may pray for an automobile and find on Christmas morning the desire of his heart. He may continue to pray for toys and benefits for himself until he becomes a most selfish and conceited chap. The granting of the toy is not the vital thing to the boy's life. The type of spirit produced by the type of desire is the most vital consideration. All prayer may not be answered by actually receiving the object desired, but all prayer rewards the one praying. It may be detrimental to the highest type of Christian character, still it is a reward. In life every desire has its own compensation, whether it be for good or ill.

* * *

How necessary it is, then, that our prayers be carefully guarded! Prayers of confession, adoration, humility and praise spring from a dominant desire altogether wholesome. Petitions for forgiveness, strength of will and courage of heart compensate in a most vital way. Perhaps the most divine desire one can entertain is the aspiration to know God's will and fulfill it. It need not take form or be expressed in any stately liturgy. Its reward is dependent upon and meas-

ured by the intensity of the desire. When the soul aspires to know God's will with the supreme determination of doing that will, then it is that communion of soul finite with soul Infinite connects life with the great world's dynamo and power is produced. The reward of such a prayer is spiritual vision and vital force.

Our hearts crave more concrete and definite evidences of God's willingness to answer prayer. Shall we not pray for definite things, the soul asks? "Ask and it shall be given unto you," is the promise. Jesus prayed most fervently that the cup might pass from Him. Paul prayed that the thorn might be removed. Shall we not pray for victory over the Germans and for the safety of our boys? We do pray, whether we wish to or not. Our souls are flooded with desires. The one thing needful is that we shall have sufficient confidence in God to resign all to His will. Again, a selfish prayer would be harmful even though the answer might be granted and would prove a blessing to others. Why a victory over the Germans or the saving of your boy? If some great world motive prompts your soul to express such a desire, then pray and pray most fervently. Otherwise, better kill the desire at its birth.

When we can attain unto the mind of the Master in praying for definite things to achieve spiritual ends, then the reward of prayer will be elevating and prayer's answer will be an inspiration to faith. When we understand that prayer is not a substitute for work but only an ally, the hands will be doing while the heart is seeking wisdom. Prayer is not a magic. It demands intelligence. It is obediently understanding God's laws—all of God's laws—and earnestly seeking to do His will amidst these laws. God hears such a prayer and never fails to answer it.

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Disciples Table Talk

Charles S. Medbury Enlists for War Service

Charles S. Medbury, who has for many years led in the work at University Place Church, Des Moines, has accepted a call from the government to become something of a "Chaplain-at-large" for all the soldiers at the cantonments, reports *The Christian News* of Des Moines. Mr. Medbury recently left with his wife for Houston, Tex., to see his son, Sheldon, who is with the aviation corps at San Antonio, and who expects to go to France very soon. During the war in the Philippines, Mr. Medbury served as chaplain with the army. This new service takes Mr. Medbury away from University Place for the winter and probably for the period of the war, but he is not severing his relations fully as pastor. Some one will be secured to take his place until such time as he can return, or until it is settled whether he will be able to resume his ministry in Des Moines. Mr. Medbury also has a son-in-law in the Officers' Training Camp at Fort Snelling, Minn.

Mrs. Ida V. Jarvis Makes Convention Attendance Record

Mrs. Ida V. Jarvis of Fort Worth, Tex., was at the Kansas City convention, and reported that this was her twenty-fifth national convention. She has not missed one in the past quarter century. Mrs. Jarvis is one of the largest women land holders in Texas, and has contributed more money to interests of the Church of Christ than any other woman. She is the author of "A Book of Texas Poems." Mrs. Jarvis gave a ranch of several thousand acres on which Jarvis Christian University, for negroes, is located. Her most recent gift was one of \$100,000 to Texas Christian University. She has paid the expenses of many young men through college and aided others. A number of children have been adopted by Mrs. Jarvis. She is about seventy years of age.

New Officers of the "International Convention"

At the business session of the recent convention the following officers were elected: President, Edgar Dewitt Jones of Bloomington, Ill.; vice-presidents, George B. Peake, Des Moines, Ia.; Florence Miller Black, Louisville, Ky., and Hugh McLellan, San Antonio, Tex.; treasurer, Colonel Fred W. Fleming, re-elected; recording secretary, Milo Atkinson, Memphis, Tenn.; transportation secretary, E. E. Elliott, re-elected; corresponding secretary, Graham Frank, Dallas, Tex., re-elected. Members of the executive committee are: Joseph W. Hagin, Covington, Ky.; Dr. David O. Thomas, Minneapolis, Minn.; C. M. Chilton, St. Joseph, Mo., re-elected; C. R. Stauffer, Cincinnati, O., re-elected; L. O. Bricker, Atlanta, Ga.; E. L. Day, Indianapolis, Ind., re-elected; Mrs. C. H. Morris, Denver, Col., and Mrs. Louise Loos Campbell, Lexington, Ky.

C. W. B. M. Elects Officers for the Year

The following officers were elected at the C. W. B. M. sessions at the Kansas City convention: Mrs. Anna R. Atwater, Indianapolis, president; Mrs. Ida

W. Harrison, Lexington, Ky., vice-president; Mrs. Effie L. Cunningham, Indianapolis, Mrs. Josephine M. Stearns, Indianapolis, and Miss Daisy June Trout, Indianapolis, secretaries; Mrs. Susanne Moffett, Indianapolis, treasurer. The resident members of the executive council elected were: Mrs. Jasper D. Case, Rushville, Ind.; Mrs. Maud D. Ferris, Taylorville, Ill.; Mrs. T. C. Howe, Indianapolis, Ind.; Mrs. N. E. Atkinson, Indianapolis, Ind.; Mrs. J. W. Putnam, Indianapolis, Ind. Mrs. Ralph S. Lashaw, chairman of the nominating committee, made the nominations. Mrs. J. King was made chairman of the nominating committee for next year.

Convention Sunday Speakers at Disciples Churches

The following were the preachers at the various Disciple churches of Kansas City on convention Sunday: Wabash Avenue, A. B. Phillput; Independence Boulevard, E. L. Powell; Linwood Boulevard, Herbert L. Willett; Jackson Ave-

NOTE TWO STATEMENTS

*They affect the churches.
They are in the morning papers, as I write.
They are from "heavy weights"—men who know.
They are vital to every American.*

Mr. Taft, former president of the United States, says: "Our government trusts the patriotic voluntary action of the people in securing the necessary economy in the consumption of food. May she not do this? That's the question. If we respond . . . then no such compulsory measures need be adopted."

Lord Northcliffe, of the British War Mission, who has been on a tour of the west and middle west, says: "The prosperity of this vast section of more than 40,000,000 is greater than that of any other period in its history. The task therefore of insisting on food conservation is a very difficult one. With so much in abundance it is well-nigh impossible to expect restraint."

*Both statements "hit the bull's eye." Prosperity! Compulsion?
Not if we adjust ourselves voluntarily.*

*Will we?
Church members, whose faith gives them a knowledge of the meaning of sacrifice, must be the leaven that shall prepare the whole country for voluntary restraint and get ready for some of the enforced restraint that is bound to come.*

For Americans don't like to be told they must not. All the same, they will have to be told that. For the job ahead grows bigger as the facts of the situation are more clearly revealed.

Let every Christian smooth the way and create the conscience for the patient bearing of the unpleasant things ahead.

The Food Administration is preparing to control as far as possible gouging retailers.

Washington, D. C. PAUL MOORE.

nue, Z. T. Sweeney; Ivanhoe Park, A. E. Cory; Forest Avenue, J. C. Caldwell; Roanoke, M. M. Mitchum; Hyde Park, G. A. Miller; Oak Park, E. A. Gilliland; New Christian, C. F. Swander; Swope Park, W. B. Slater and C. A. Lowe; Budd Park, L. W. McCreary; South Park, S. W. Nay; West Side, A. R. Moore; Central, Kansas side, Hugh McLellan; Temple, Kansas side, J. M. Philputt; Grandview, Kansas side, B. S. Ferrell; Independence, Mo., Ira M. Boswell; Longview, Carl C. Taylor; Emerson Park, J. H. Jones; Mount Washington, A. D. Rogers; Quindaro, Kansas side, W. S. Lowe; Merriam, Arthur Stout; Rosedale, J. N. Darnell; First, W. F. Richardson.

Northwest Disciples to Meet

The Pacific Northwest Parliament will be held at Eugene, Ore., December 3-6. Among the features of the program is a series of addresses by F. D. Kershner of Cincinnati, on "What Is Wrong With the World?" and addresses by Governor Withycombe of Oregon; A. L. Crim, Eugene; W. F. Turner, North Yakima, Wash.; J. A. Churchill, Oregon Superintendent of Public Instruction; Roy K. Roadruck, Spokane; M. H. Fagan, Corvallis, Ore.; Geo. W. Knepper, Spokane; Hermon Williams, Tacoma; Davis Errett, Athena, Ore.; Ralph C. Sargent, Pullman, Wash.; H. S. Champie, Idaho Falls, Idaho, and W. L. Mellinger, Ashland, Ore.

I. S. Bussing Leaves Iowa Field for Southland

Because of the health of his wife, I. S. Bussing has resigned the work at Davis Street, Ottumwa, Ia., to accept the pastorate at Waycross, Ga. He has already begun his new work. During his incumbency of the pastorate in Ottumwa Mr. Bussing has been active in the Ministerial Association, Clean Life campaign, Y. M. C. A. Social Service Club and Commercial Club. He has been given honorary membership in the Ottumwa Trades and Labor Assembly and was secretary-treasurer of the Ministerial Association. His special work, however, has been in the organization and development of the Men's Brotherhood which has attracted attention throughout the state and nation.

W. F. Turner Will Lead Northwest Disciples

W. F. Turner of the North Yakima, Wash., church has accepted the call recently accorded him, and will begin his new task as Northwest Superintendent of Missions about January 1. The church at North Yakima is seeking a strong man to succeed Mr. Turner. The new superintendent was born in the Missouri Ozarks, is a graduate of the College of the Bible at Lexington, Ky., and has had but four pastorates: at LaBelle, Mo., Joplin, Mo., Peoria, Ill., Central, and his present work. At Joplin he received about 2,000 members into the congregation and built a \$30,000 building, and at North Yakima he has reduced the church debt \$7,000, increasing the membership from 1,000 to about 1,500.

East End, Pittsburgh, Men in Banquet

Two hundred men of East End Church, Pittsburgh, Pa., were present at a banquet late in October. Plans for the future were discussed. It was stated that one of the best sites in the city

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had been secured for the new \$200,000 church building, but that the structure could not be erected now because of the dearth of workmen and materials. Senator George T. Oliver reviewed some church history in Pittsburgh and elsewhere, and said, among other things: "It seems to me that there is more need today for religion, as such, than at any other time in the world's history. I do not think existence would be endurable without the religion in which we believe." Colonel Samuel Hardin Church spoke of "Our Future." The pastor, John R. Ewers, made an appeal for consecrated service. "The biggest thing in the world," he declared, "is God, and the most important thing is to put yourself into the right relation with Him. What we need to do is to be still, and know that God is God."

Forest Avenue Church, Kansas City, Dissolves

On last Sunday Forest Avenue Church, Kansas City, held its last meeting before dissolving, as decided upon at a recent meeting of the congregation. The members will unite with other churches of the city, having received letters from the retiring organization. R. B. Briney has served as pastor of this church for the past five years, while acting as secretary of the Missouri Christian Missionary Society. He will assist First Church during this month and next and continue in the secretaryship. The reasons given for the merger is that the two churches were trying to serve the same sections of the city and have too much in common to justify separate congregations. First Church has a new and modern institutional building. The abandoned property is to be sold and the proceeds given to the endowment fund of First Church, of which J. E. Davis is pastor.

Soldiers Hold Services at Honolulu Church

The Honolulu, Hawaii, Christian church holds once a month an "Enlisted Men's Service," in which the soldiers have charge of the entire service except the sermon. About 400 men in uniform are usually present. The membership of this church is 320, of which number 58 are soldiers. David C. Peters is the minister.

Budget Plan Succeeds at Lebanon, Ind.

The church at Lebanon, Ind., under the leadership of A. L. Ward, gave \$1,589.05 to missions and benevolences the past year. There has been a gradual increase on this phase of the church's giving since the introduction of the budget plan three years ago. At that time but two living-links were being sup-

ported; now the church is lending support to all the missionary and benevolent enterprises of the brotherhood. There were 107 accessions to the membership of the church during the year. Mr. Ward has a great men's class, with a goal soon to be reached of 100 members.

R. A. Long New William Woods Trustee

R. A. Long has been elected a trustee of William Woods College to succeed the late Dr. W. S. Woods. The college board of control also named Mr. Long as member of the institution's finance committee. W. Edward Jameson, Fulton, Mo., and Joseph A. Serena, president of the college, were named as a committee to make plans for erecting a \$75,000 academic hall for the Fulton school.

Bible School Day for American Missions

When? November 25, 1917. What? An educational and inspirational program, entitled "Bible School Work Among Early Americans" and offerings for Bible school work in America. Order free supplies today from Robt. M. Hopkins, National Bible School Superintendent, 108 Carew Bldg., Cincinnati. (The Kentucky schools, under the leadership of Horace Kingsbury, will make a joint offering for Bible school work in America and Kentucky: \$5,000 for America, \$5,000 for Kentucky. The aim of the state is "500 Schools Giving \$10,000.")

* * *

—Mrs. L. P. Crigler, who has for several years served as president of the Christian Old People's Home at St. Louis, has resigned from this work, as she is now to make her home in New Orleans.

—The Ladies' Aid Society of the Frankfort, Ky., church has purchased \$200 worth of the new Liberty Loan bonds.

—The congregation at Billings, Mont., is planning to relieve itself of a large part of its Church Extension obligation. Frank L. VanVoorhis is the leader at Billings.

—G. F. Bradford, recently of Texas, has begun his new work at Weston, Mo.

—Byron Hester, minister at Chickasha, Okla., has been elected to membership on the state executive board. Mr. Hester enjoyed the recent Kansas City convention, his expenses being paid by the Chickasha church.

—Baxter Waters, until recently pastor of West End Church, Atlanta, Ga., but who resigned there to accept the work at Lexington, Mo., has now begun his new task.

—The Men and Millions Team is now campaigning in Tennessee.

—Carl Burkhardt has resigned at Franklin, Ind.

—E. B. Barnes will succeed Graham Frank at Liberty, Mo., it is reported.

—F. E. Mallory has completed his work at Washington, Ind., church, and is now in Topeka, Kan.

—Central Church, Peoria, Ill., H. E. Sala, pastor, has increased its membership about 50 per cent since entering the new building a little more than a year ago.

—J. W. Burns, who has left the work at Muskogee, Okla., will enter the evangelistic field.

—Two congressmen were delegates to the Kansas City convention. They are Congressman Dick T. Morgan of Oklahoma and Congressman J. W. Alexander of Gallatin, Mo.

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ending August 31, 1917, is just from the press. It has been prepared under the supervision of the Illinois State Secretary, H. H. Peters, and may be secured from Mr. Peters at 504 Peoples Bank building, Bloomington, Ill.

—H. W. Talley of Keokuk, Ia., began his new work as pastor at Maysville, Wis., late last month.

—The South Houston, Tex., church has given over thirty young men to the war for world democracy, seventeen of this number being from one class. W. S. Lockhart ministers at South Houston.

—C. E. Lemmon, pastor at Hastings, Neb., has been granted a leave of absence by his congregation and will do Y. M. C. A. work among the soldiers. He is already at Camp Cody, near Deming, N. M.

—F. Lewis Starbuck of Howett Street Church, Peoria, Ill., delivered two addresses at Chillicothe in the interest of the second Liberty Loan. The congregation at Howett Church sent its pastor to Kansas City as its delegate, paying his expenses.

—The Oakland, Cal., Bible school has grown to such a degree that although all parts of the building have been utilized, it has been necessary to secure rooms outside the building for some of the new classes. H. A. Van Winkle leads at Oakland.

—Stockton, Cal., church, to which E. V. Stivers ministers, reports an increase in attendance at its church school of 50 per cent over last year. There have been 123 persons added to the membership of the church during the year.

—The Christian Endeavor Society of the church at Red Bluff, Cal., has recently furnished and presented to the church a new social room, with all conveniences. Leland W. Porter, pastor, reports a doubling of attendance at all services.

—The Hood River, Ore., Christian Endeavor Society has won the distinction of being the first "excellent" society in the state, according to "expert" standards.

—A. L. Crim led the church at Eugene, Ore., in an every member canvass on October 19. Mr. Crim has greatly reduced the church debt since his coming to this work.

—C. H. Hilton of the Baker, Ore., church, has been speaking at a number of noonday meetings in the mills of that town. He has also been selected as a government speaker to appear in all the local theaters in behalf of the Red Cross, and to tour the county in the interest of the Liberty Loan.

—Geo. H. Brown of the Tabernacle Church, North Tonawanda, N. Y., recently preached for the Richmond Avenue Church, Buffalo.

—The latest issue of the Christian Union Quarterly, edited by Peter Ainslie, contains an editorial on "Ideals for Christian Unity," and the following articles: "The Movement Toward Unity in the English Free Churches," by F. B. Meyer; "America's Oriental Problem from the Christian Point of View," by Sidney L. Gulick; "Essentials to Christian Unity," by F. M. Rains; "Next Steps in Community Religion," by Jo-

seph E. McAfee; "That They May All Be One," by Alexander Whyte.

—Professor Walter S. Athearn of the Religious Education department of Boston University conducts an "Open Forum in Religious Education" in the Pilgrim Magazine, published by the Pilgrim Press, Boston. This magazine continues the Pilgrim Teacher. A good report is at hand concerning the opening of the second year of the "Malden School of Religious Education," conducted by the City Board of Religious Education at Malden, and directed by Professor Athearn. Professor Athearn has charge of courses in "Elementary Psychology" and "The Religions of the World and the World's Religion."

—John E. Pounds of Hiram, O., is beginning a series of meetings at Central Church, Lexington, Ky. He is being assisted in the music by Fred Butler of New York.

—Great enthusiasm is being manifested by Kentucky Bible schools over the entrance of Horace Kingsbury upon the work of the State Secretaryship of Bible school work for the Disciples.

—Dr. Paul H. Stevenson, former pastor at Maplewood, Mo., who recently sailed with his wife for China, has already begun his missionary work at Nankin. He is to devote a year to the

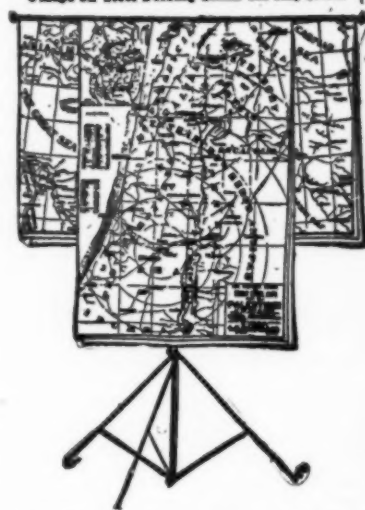
study of the Chinese language. Mrs. Stevenson is a trained nurse, having graduated from St. Luke's Hospital, St. Louis, in 1915. Dr. Stevenson is in China as a medical missionary under the Foreign Society. Just before he sailed from San Francisco he received an appointment to work under the direction of the China Medical Board, supported by the Rockefeller foundation.

—During the two years' pastorate of C. C. Garrigues at First Church, Joplin, Mo., more than 200 members have been added to the congregation. Nearly \$2,000 was given to missions and benevolences during the past year. The congregation recently held a reception in honor of Mr. and Mrs. Garrigues.

—The oldest delegates to the recent national convention were J. M. Goode of St. Joseph and E. J. Lampton of

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Louisiana, Mo. Each is 83 years old and each is still preaching.

—G. Lyle Smith, who resigned at Brownwood, Tex., a few weeks ago, is now pastor at Bentonville, Ark.

—Perry L. Schuler, formerly pastor at Second Church, Cedar Rapids, Ia., is now in a series of evangelistic meetings at Toppenish, Wash., where Oliver Hower ministers. He is being assisted in the singing by O. E. Darby.

—The church at Roswell, N. M., purchased two Liberty Loan bonds of the second issue.

—Roy A. Miller, who leads at Waynesville, Ill., having just come to this field last month, reports that he is planning to revive two rural churches of the county, preaching for them on Sunday afternoons. There is a membership of over 300 at Waynesville.

—Miss Ruth Bell, daughter of President Bell of Drake University, was recently married to Lawrence W. Lane, a graduate of Drake, and connected with "Successful Farming," a journal published in Des Moines.

—C. H. Morris, pastor at Central, Denver, Colo., has been elected president of the Ministerial Association of the city.

—Clarence N. Bigelow, formerly assistant pastor at University Church, Des Moines, and later pastor at Mondamin Avenue, is now in Y. M. C. A. war work at Camp Dodge.

—The Christian News of Des Moines, edited by Charles Blanchard, is running a series of articles by J. T. Nichols, who will narrate his experiences during his recent tours of the war-stricken lands of Europe.

—C. C. Morrison gave an address before a meeting of the Rotary Club of Kansas City last week, discussing the subject, "What the Disciples of Christ Stand For."

—Paul Moore has a very interesting article in a recent issue of Leslie's Weekly on "The Work of Chaplains in the Army."

—Dr. T. R. Ayars, well known Disciple of St. Louis, is among those who have been called to war service. He has been in the service for six months as a first lieutenant in the Medical Reserve Corps.

—Kansas Bible schools won the loving cup at the Kansas City convention for the largest percentage in Bible school efficiency.

—William Stanley, father of Governor A. O. Stanley of Kentucky, is teacher of the men's class in the church at Frankfort, Ky. He has been a minister of the Gospel for many years.

—The Mayfield, Ky., church, J. J. Castleberry, minister, has recently built and given free of debt a new and comfortable house of worship to the colored congregation of that city.

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